

Planning At cell level you aren't yet actual. You are, under Lipo's (future $\rightarrow$ past) direction being achieved. At cell level you are yet to make. You are not a blue-print, but the blue print that their strivings are achieving. That is the great point — at any level there is a Task, a Problem. That is, to adjust mutual relationships so that the Utopia of the next level may come a little nearer to realisation. That is the whole meaning of time. You & your age are a very far-flung cell - Utopia! Society is all our ideals - completely harmonised & rational.

All the above goes for function no less than structure.
(The two are really one: structure is a slower kind
of functioning. To one who sees time hurried,
structure is function: a hand is the putting out
of a hand. To one who sees time slowed down,
function is structure: the grasp of a hand is a
grasping-hand)

Sep. ending

Loosky (World as Organic Whole 155) says growth is conditioned
by past & future. Thus structure of eye partly conditioned
by purpose of having an organ of vision.

- The Aura + Extensions of Body
- ① You as subject extend in Time to include all subjects or rather the Subject. There is only one Subject.
 - ② And as Subject you possess the whole world as Object. All p.h.'s are yours because all subjects are you. Your aura is as continuous with the complete Aura as yourself is continuous with the Self: for aura & self are 2 sides of an indivisible unity.
 - ③ But note how we arrive at the same conclusion by the theory of Extension in Part II. Here we

Study the physical, on the active & receptive side,
& find you to be the whole, spreading to &
embracing every level. In terms of the aura
this means that the study of any level shows
the unsufficiency of that level. All levels are
extension of all levels. Levels reveal a double
axis, towards center & towards circumference,
by extension, & by analysis or ungrowth.

④ Similarly, will extends. You now control a
certain area of your aura. From 'human' you' down
to its included electrons. But in Time extension
you as Self control all the aura.

The Aura & Extensions of Body (5) In other words, sub- & super-consciousness you (a) know & (b) control the whole. Your sub & super mind is the whole (2) And your sub & super body is the whole (5).

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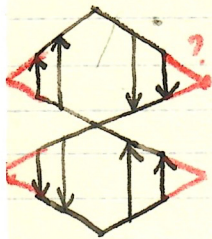
Your views & opinions aren't false or wrong. Your will is not perverse or misdirected. Nothing in the world thinks or wills or acts wrongly.

Your 'imperfect' thought builds up always into a perfect thought. Your partial will is worked into the perfect pattern of total will. Ultimately nothing and nobody can do anything that is wrong. More than that, everything that is done is essential to the total perfection of what is done.

Your thoughts will appear imperfect because
you intercept them midway in their course, &
throw the beam of your search-light of con-
sciousness on to them.

Your thoughts, your will, your action, your
stimuli, are but the thoughts or will or
action of the whole intercepted in the process
of being formed. That is why they appear
defective.

T.U. Monads of a Different Order from their Member Monads



What your subcells scatter your superscells collect, & what your superscells scatter your subcells collect (i.e. the whole of your subcells in line, not your 'present' ones only.)

It follows that Presentation for your superscells, for the T.U.s, is not only from their immediate inferiors, but direct from their T.U. members. In this, T.U.s belong in a different class from their members,

On the other hand, in Will, T.U.s have the double

know of controlling their immediate inferiors, & also their own T.V. members.

Each monad, then, (with exception of man?) has double hāpdoors, a T.V. & a one-stage hāpdoor. But for the T.V. its T.V. hāpdoor gives information, whereas for the T.V. members T.V. hāpdoors give will-from-above.

But is man the one exception? Most unlikely. The alternative is that there is a monad (Church, State, Family?) between him & MAN. Is it quite essential that there should be such a monad? And is one of our troubles the decay of such monads?

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The Present Logomachy. Every book one reads is an answer to the question: what's wrong with the world? The answers given by Religion, Communism, ^{Social Indict} Fascism, Science (e.g. Waddington), Common Sense, Freudianism, etc. etc. are altogether different, or largely so. Which of the remedies I accept depends upon what I am, my total self, intellectual & emotional.

This inability to see the other side, this acceptance of the partial as the whole truth, this fomenting of misunderstanding, hatred, separatism, distinguishes me very greatly. It seems that men ought at least to tolerate the other view, in case there might be something in it & because no one

man or creed can embrace the whole truth. But in fact almost all are incapable of this humility.

Then are others who pick up book after book looking for an answer to the question: what is wrong with the world? And every book gives a new answer. If we are imaginative, sensitive, & suspicious of enthusiasm, we tend to believe each solution in turn. But they cancel each other out, & we are left more disillusioned than before.

Is there such another voice? It tries not to be. It tries another line, which is to realize that there is something in all the 'solutions' - not a lowest common factor, but a Solution which is more than the sum of the solutions! This is I think a revolutionary view.

The Present Logomachy Then we have, I think, a key to a really creative tolerance - for which tolerance is quite the wrong word. One must see the 'isms' as the thoughts of Man. It is well that the thoughts are vivid & stand for what they do. But it is necessary that they should issue in active unity, and this they do. We, inside the process, cannot see broadly enough in space, & particularly in time, this active unity, but, as surely as Society is a Monad, it is there.

Now you, who can to some degree rise to this tolerance have risen towards the level of your mind which is the social level. Then are three stages of growth:-

may four: may five: —

- ① Indifference to these bigger issues
- ② Conversion to one faith (e.g. Communism)
- ③ Working out this faith in circumstances & one is driven to another & possibly opposite camp (e.g. Catholicism)
- ④ Experience of various ideologies from inside, with increasing disillusionment.
- ⑤ The realization that these views are synthetic, that there is a function for each, & even the violence & intolerance of its proponents is a valuable phase.

Now ⑤ ought to come as the unity of the notes, not after ① or as an extension of ①. It should be based on & include the partial views. Broadly based on living experience.

(3)

The Present Logomachy. But what is this synthesis in which conflicting ideas aren't watered down? A sort of Outline of Modern Knowledge at 7/6? I think it is, externally viewed, like our view of the forces at work in say the Roman Empire, with the difference that we know the inwardness of the forces at work. I think artists & novelists, in picturing the clash of ideas, can leave one with a sense of their unity as a pattern. I know there are moods when they all fit in together; each in all its rigid narrowness & strength is still somehow ~~not~~ not for itself at all, but for the whole. The truth is that these fanatics are not, ultimately,

for their faith, but for the whole.

This view is not a watery eclecticism, as of Cousin. It is the only view which does justice to variety & unity, to all the selfless devotion to partial truths & panaceas, without sacrificing any of them or the whole. These practical advantages are, however, only an indication, pragmatically, that our notion is true. Its proof is on the grounds that it is consistent with our general monadic scheme.

The question to be worked out is: Society's main concern is with his relations to his peers; our logomachy is basic to this concern; Can we form some idea of the way the scene shifts from inside to outside Society?

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Morality & Physical Health We think of goodness & health as unrelated. They are not. Moral health is only physical health of your higher layers. Physical health is only moral health of your lower layers. In some way I believe the body of a good man is finer & sweeter through & through, down to the least atom, than the body of the 'healthiest' bad man. The laws of morals are the laws of hygiene. There is a continuity between cleanliness & godliness. A thief has a diseased upper layer, which must affect the health of his lower layers. What we call bodily health is just as 'mental' as mental health, only it is observed from the

outside. You can equally observe a man's behaviour from outside & call it healthy or unhealthy: but normally we get inside him and talk of him as mentally robust, or unhappy, etc. The whole series of fitness or unfitness from atom to universe is both mental (from inside) & physical (from outside) & the functioning of your stomach is vertically in line with the functioning of your office work (say)

Cook: Rebirth of Christianity: "A living religion goes to the depths of the psyche, & cures that uncertainty & frustration which some writers ^{writes} treat in terms of sex or society. It is, however necessary to form a prior that unconscious background or matrix which lies behind normal life & thought."

One who is wisely celibate for religion's sake is truly healthy: one who is celibate by necessity or fear is probably unhealthy. Christ's cure = thy sins are forgiven thee, rise & walk.

Physical = Mental, in Reversed Time: The 8 Collapses

Considering the whole 8, in which all that is willed is exactly done, & in which all that is is exactly known, will is exactly correlative to action, presentation to stimulus. (In our case this is not so, for that portion of "Presentation" which we embrace doesn't coincide with that portion of "Stimulus" which we embrace, nor does the scope of our action coincide with the scope of our will. But it is just this discrepancy between what we will & can do, & between what we are & what we know of ourselves, that is

its promise for our future. Other creations, whose lives are less full of contradiction, are apt to give way to 'divine' content - correlation - too soon.)

But only in God is will perfectly expressed in deed, & being in knowledge of being. Here in God, will is (merely) action *normed* in Time, & knowledge is (merely) being *normed* in Time. But since Time here is unreal. We must regard will-action (& being-knowledge) as quite unseparated, as one Timeless activity. Moreover, since it takes no time to carry out will, there is nothing to separate will-action from being-knowledge.